

Series of Questions Addressed to Eminent Scholar Ata Bin Khalil Abu Al-Rashtah
Ameer of Hizb ut Tahrir through his Facebook "Fikri" Page

Answer to Question

Conditions of the Party's Idea (Fikra): "Crystallization, Purity, and Clarity"

To: Jumah Alsaad

(Translated)

Question:

My honourable brother, Assalam Alaikum Wa Rahmatullah Wa Barakatuh

Question: On page 4 (Arabic version) of the book "**Party Structuring (Attakattul el-Hizbi)**" - Line 8 from the top, it states: "First: The movements were established upon a general, undefined idea (fikrah), which was either vague or somewhat vague. In addition, the idea lacked crystallization (tablawr), purity (naqaa') and clarity (safaa')" **End quote.**

I would appreciate further clarification on the meaning of the following words: "crystallization," "purity," and "clarity." What is meant by them? Please provide some examples, if possible, for clarification.

May Allah guide you to what He loves and is pleased with. Your brother, Radi

Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh,

What was mentioned in the book "**Party Structuring (Attakattul el-Hizbi)**", in the statement: "In addition, the idea lacked crystallization (tablawr), purity (naqaa') and clarity (safaa')," is inspired by the states of matter. Matter is a gas, then becomes a liquid/fluid, then becomes solid where its parts begin to crystallize... And when crystallization occurs, the parts of matter take a shape and become crystals with specific, distinctive shapes. Among the clearest crystals are diamond crystals, where it is clearly evident that they take specific, distinctive shapes.

Three things are observed during crystallization:

1- **A crystal takes on a specific shape, making it distinguishable from others.** In the case of thought, crystallization means clarifying and defining its features, so that the intended thought acquires a clear form that separates and distinguishes it from others, preventing it from remaining merely a vague, emotional call. For example, stating that revival is intellectual advancement is a crystallization of the idea of revival, which in the minds of many people takes on a fluid, undefined form. Similarly, defining the mind as the transmission of sensations of reality to the brain, along with prior information used to interpret this reality, is a crystallization of the meaning of the mind, which was fluid in the perception of many. Likewise, crystallizing the meanings of society, spirit, good and evil, and all the other matters mentioned, for example, in the book "Concepts of Hizb ut-Tahrir"... all of these are examples of crystallizing thought and establishing clear, specific boundaries for thought that distinguish it from others. The same applies to all definitions; their purpose is to crystallize the defined thought in a way that distinguishes it from others. Therefore, a correct definition is said to be comprehensive and exclusive, meaning it encompasses all the

elements of the defined term and excludes anything that is not one of its members within the definition, and in doing so, it clarifies its features.

2- The possibility of the presence of impurities in the crystal that are not of its kind, like the impurities that are sometimes found in diamond crystals. There may be crystallization in the idea, but parts that are not of it may enter into it, such as mixing things into the Islamic idea that are not from it, such as the entry of philosophical ideas among Muslims, as happened in Islamic history with the influence of Eastern philosophies and Greek philosophy... or the entry of Western ideas such as freedom in the Western sense, democracy and human rights, or adopting the concept of republic and taking of power, or saying that Islam is socialism, etc., ideas that are not from Islam but have come to be attributed to it. **These are impurities that make the idea impure.**

3- The introduction of ambiguity and lack of clarity into the crystal makes the vision through it unclear, lacking transparency. This happens to an idea when there is a disconnect between its pure source and its rulings. For example, Islamic thought is based on Islamic doctrine, and its rulings stem from this doctrine. **To prevent any confusion or obscurity in the idea of Islam and its rulings, the relationship between the idea and the ruling with its source must be clear. That is, there must be a constant connection between ideas and rulings and the doctrine,** so that thought is based on the doctrine and the rulings are derived from it. If this connection is not maintained, the idea becomes clouded. This has become clearly evident in our time, where Muslims, for example, see no harm in taking and dealing with usury based on fatwas far removed from the correct evidences. They are not disgusted by their division into nations and homelands, contrary to what Islamic law requires. They find it acceptable to deal with foreigners and take them as role models in their ideas, laws, and behavior. And wrongdoing has become widespread without any real condemnation. Thus, the idea of Islam has become confused in the minds of many due to the lack of a constant connection with the Islamic doctrine and ensuring that the rulings are taken and derived through a correct Shariah deduction from the evidences of the Islamic Shariah law.

Your Brother,

Ata Bin Khalil Abu Al-Rashtah

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The link to the answer from the Ameer's Facebook page:

<https://www.facebook.com/AtaAboAlrashtah/posts/122144000271129051>